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PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

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II Shree Gurudev II

।। आत्मरतिः, आत्मक्रीडः, आत्मन्येवात्मना तुष्टः ।।

Pathway To God

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PATHWAY TO GOD

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From the Editor's Pen

Esteemed spiritual aspirants,

Here's another number of Pathway to God in your hands. Hope you are inspired to ponder over the various articles we offer you through our, nay, your own quarterly issues.

You all know, recently International Woman's day was celebrated all over the world. In her striving to stand up shoulder-to-shoulder with man in this competitive world, woman has succeeded appallingly. It is indeed an 'awesome' progress to see her from what she was in the past and what she is now. She has taken strides and even overtaken in almost every field, eduction, science, technology, industries, medicine, aviation, army and what not. Kudos! But what is paining me is that amid all this progress the families have been neglected and disregarded. Woman is supposed to be an epitome of इति-मिति, रीति-नीती, प्रीति-duty, ethics, boundaries, limitations and love. That is totally missing today which is a menace to the coming generation. There is no denying the fact that woman is mainly responsible right from conception stage for nurturing the child to holding the family, society, nation in a string of love, culture and harmony on all fronts. In fact on subtler levels physical, mental, intellectual and spiritual growth of all around her rests in her. Alas! In the craze for gender equality and woman's Lib, families today are reduced to veritable battle grounds. What is more unfortunate is

she does not feel any qualms of conscience even in kicking her in-laws out of the house. Instead of uniting two families after entering into the wedlock she is bent upon showing them the way to old age homes. She is unaware of the fact which even doctors emphasize that for the proper growth of children elders /grandparents should be around them and at least for their sake it is up to woman to have her in-laws with her, setting aside minor differences. Some women even go to the extent of asking their prospective bridegrooms whether there are dustbins or Rahu and Ketu -meaning his parents - at home. As such, woman is branded as the main cause of discord, discontent, disunion and the man of the house, for the sake of peace in the family- is silent witness to injustice inflicted to his own parents.

In fact man and woman- Purusha and Prakruti- are the two wheels of a chariot and they ought to take up the reins with constant awareness and accountability with peace, harmony and understanding. It is said, Man , Purusha , by nature is passive and woman Prakriti goads him into action. Hence while crying for rights she HAS to perform her duties in the larger interest transcending her selfish motives. Thanks to Dada Lekjharaj, popularly known as Brhmababa, the founder of Prajapita Brahmakumaris International Spiritual University, Mt. Abu, who foreseeing the prime role of woman, has placed the pitcher of world transformation through self transformation on her head over eight decades ago. Indeed the hand that rocks the cradle alone can reform and restore peace and harmony in the

family, society, nation and the world . Unfortunately she is miserably failing in her duties as a mother, as a mentor, as a role model. This is indeed a catastrophic signal for the world as a whole . Whether we attribute it to the influence of media, TV, modern electronic gadgets, family upbringing, general trend, sanskars, and Western influence but the stark reality is, we are responsible for our own rise and fall. It's never too late, We Must own it.

Let woman of the day wake up to this clarion call and realize her vital role in the universal context. Since the precipitous downward trend has already commenced and it seems to be hoping against hope yet not impossible. Let womenfolk learn to balance family and work-place, culture and modernism, older and the younger generation in a positive way by herself becoming a solid bridge. Let her horizons widen like Sri Aurobindo's Savitri, 'her love was so vast that it could embrace the whole world.'

Let the mothers at home infuse in the minds of their daughters the great responsibility that they have in preserving the culture, maintaining the balance, respecting elders upbringing children at the very young age. For after all a grown-up lady is a reflection of her mother. Hope the readers of this write-up will spread this message to as many as possible for the well-being of the family, society, nation and world as a whole. May the woman emerge with all her divine powers to restore peace and harmony everywhere.

* * *

Dear readers, you will find many insightful articles such as Maya :the Power of God, Maralushankardeva, Purundaradasa, Raghavendraswamy's Indu enage... Integral Humanism of Pt. Deendayal Upadhyaya. We thank all the contributors profusely.

We are beholden to the President, Vice-President, Secretary and all the members of the Board of Trustees for their encouragement in bringing out this issue. We thank ardently Mr.Ashok Dhond and his entire team at Impressions for printing this journal so impressively.

Wish you all a very insightful reading. We also look forward to your comments/ appreciation for our better performance in the next.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

For the attention of our readers :-

We regret certain mistakes in our previous issue i.e. January to March 2017.

- On front cover page the information about the volume & issue was wrongly printed as Vol. 52, No. 4, It should have been Vol-53, No. 1 in its correct form. Please note.
- In the olden day Forward section The foreward by Late Shri. G. B. Badkas was printed from page 53 in that from page 54 line 3rd onwards. Some unrelated matters was printed up to the end of Page 56. We regret the error. It will be reprinted in correct form in due course.
- The transcreated poem by Prof. Yashwant Achar on page 52 Original Poem is by JALAL SAHEB

GURUDEV'S INITIATION TO MY FATHER

My father Sri B.S. Dabade (BSD) - Advocate - breathed his last at the age of seventy on 18th Dec. 1989 in Vijayapura, leaving behind him certain memories. One significant among them is related to his initiation by Shri Gurudeo R.D. Ranade (GR). This write-up is an endeavour to stall the memory from slipping into the oblivion.

In early 1950s, BSD started his practice as an advocate in Indi (Vijayapura District), There he came in close contact with Sri S.V. Raibagi (1899-1958) - a disciple of Sri Amburao Maharaj (the spiritual twin of GR) and the Headmaster, Sri Wali Prant Saheb, Dr. Inamdar and a few others. Sri Raibagi left no stone unturned in persuading the above mentioned 'Indi friends' in receiving the blessings of GR - a great mystic philosopher - in the form of 'Divine Name' (Divya Naama). However, BSD was not much inclined towards initiation although circumstances compelled him to go to Nimbal Ashram of GR in 1955.

At the appointed time and date the 'Indi friends' started their journey to Nimbal Ashram in a jeep. The jeep came to a stand still after covering a very short distance as its petrol got exhausted totally. In those days, in a place like Indi petrol was not readily accessible and therefore, the trip to Nimbal Ashram stood almost cancelled. On knowing this, BSD was elated in the heart since he was not very enthusiastic to go to Nimbal Ashram.

Meanwhile the 'Indi friends' were taken aback at that time when they suddenly saw a truck/lorry coming from the opposite direction. This truck was stopped and it could supply to the jeep sufficient petrol. On account of this strange development the journey to Nimbal Ashram was resumed.

At this juncture, BSD made a firm resolution in his mind to have initiation from GR subject to the fulfilment of the following three conditions:

1) GR should wait for the 'Indi friends' at the door;
2) GR should extend his warm welcome to 'Indi friends':
3) GR should impart to him the Name of his (BSD's) *Ishta Devata* (favourite deity) - *Anjaneya/Hanuman.*

As soon as the vehicle entered Nimbal Ashram, BSD happened to see GR standing at the door. He welcomed the and Indi friends" with the warm words, "Come, come. I was waiting for your arrival only." BSD was flabbergasted when two of his conditions were satisfied instantly by GR. Here is how BSD's third desire was also accomplished:

Those who visit Nimbal Ashram frequently know that GR used to initiate spiritual aspirants through Sri G.V. Tulpulekaka or Param Poojya Kakasaheb Karkhanis (PPKK). When the turn of BSD to mention the name of his *Ishta Devata* came, PPKK asked him to do the same and BSD gave him the aforementioned Name of his *Ishta Devata* on the spot. As this Name was not imparted to anyone by GR, PPKK asked BSD to give the Name of some other favourite deity. BSD bluntly told PPKS, "I do not want to be initiated by any other Name, I want this Name/Naam only. Otherwise, I don't want", PPKK said, "Let's see".

PPKK noted down the Name of BSD's *Ishta Devata* and then approached GR. He received the consent of GR for the Name of BSD's *Ishta Devata* with a little modification in it. BSD was finally initiated with the Name of his favourite deity by GR through PPKK.

Thus, all the above said and subsequent events melted the heart of BSD and he became one of the ardent disciples of GR.

Note: The interesting incidents related to Wali Prant Saheb's initiation by GR are published in Sangoram K.D. (2004, 2nd edition), *Punyasmriti* (Marathi), Shri Gurudev Ranade Samadhi Trust, Nimbal R.S, pp.49-51.

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'Heaven's call is rare, rarer the heart that heeds;
The doors of light are sealed to common mind,
And earth's needs nail to earth the human mass,
Only in an uplifting hour of stress.
Men answer to the touch of greater things;
Or raised by some strong hand to breathe heaven- air,
They slide back to the mud from which they climbed;
In the mud of which they are made, whose law they know
They joy in safe return to friendly base,
And though something in them weeps for the glory lost
And greatness murdered, they accept their fall.

- Sri Aurobindo- *Savitri* : BK 11.1

MAYA : THE POWER OF GOD

We all have gone through a question in our minds, 'What is Maya?' If we go through literature we will find various aspects of Maya as follows-

"The veil that covers the truth is here described as golden, as being so rich, gaudy and dazzling that it takes away the mind of the observer from the inner contents, and rivets it upon itself."

"Prakarti or Maya or the whole of the changing world appears as an objective reality, on account of Kalpana i.e. Vrtti or imagination."[2]

"Maya is an untruth and 'anrita'. Crookedness, falsehood, illusion all is Maya.

Maya is a sense of an illusion.

Maya means power instead of illusion.

God as a Mayin, a magician, a powerful Being who creates this world by his powers, while the other, namely, the individual soul is bound down again by

'Maya'[3].

"Duality is only Maya"[4]

"Regard it as merely the will of God.

It is the plaything of God.

Regard it as God's nature."[5]

"Impure ideas which remind of objects other than God."[6]

"Consciousness of Ahankar of body, mind and intellect.[7]

Where there is Subject -object relation[8]

"Mul-Maya: I am alone, let me be many,

Guna-Maya: Consciousness, ignorance and I am alone, let me be many.

Chanchal-Maya (Avidya): material perceptible changing world."[9]

Thus, Philosophers, mystics, sages, saints, and thinkers have defined Maya in their own ways but no one could go beyond it. But it is also true that only by going beyond it one can have God-realization. It is true even that all the saints, sages, mystics, etc. have attained God realization by living in the Maya itself. Then question arises here what is the simplest way to go beyond this Maya and how can one easily approach God and become one with Him. Date Maharaj for the first time has written about it thus:

"Consider the inscrutable Maya as your very mother and not as your beloved. Inscrutable indeed is the power of God, the Maya! Assuming as if, the role of a beautiful, young woman she engulfs the *Jiva* and tempts him into believing as real the empty names and forms of the fleeting sensuous world. But to those who have a genuine desire to know the Real, she acts like a benevolent Mother. She makes them suck at her breasts the nectar of meditation and contemplation on the Name and form of God by instructing them in the lore of the Brahman. She now plays the role of the Guru and makes the *Jiva* fit to walk upon the ethico-spiritual road and leads him safely into the kingdom of God. And lo, no sooner the *Jiva* realizes that he is non-different from the Brahman, she disappears and never shows her face again. The *Jiva,* too, becomes dissolved in the Brahman, and what remains then is the Brahman alone."[10]

Nevertheless, there may arise a question in the minds of readers how the inscrutable Maya plays the role of Mother; answer to which we can say - if one begins to question- 'Who am I?' and then gradually that person realizes 'I am not body, intellect, mind and egoism.' By such negative answers he then finally comes to the conclusion that' I am Brahman', but that too is at intellectual level only, and to reveal this in practical life so far as experience is concerned, he will have to go in search for a God-realized saint and take the Name of God from him to contemplate upon. It is this approach to Maya that leads one to have Maya as his very Mother.

Date Maharaj used to say often-"सदगुरुनाथ माझे आई मला ठावा द्यावा पायी."

O, My spiritual teacher! You are my divine mother. Give me shelter at your feet."

Thus by the guidance of the Spiritual teacher one can easily cross the river of Maya and after God-realization he can save other persons as he was saved by his spiritual teacher and thus he can save Humanity as well.

1 Prof. R. D. Ranade, *Constructive Survey of Upanishadic philosophy,* pg.no.225

2 Prof. V. H. Date- *The Yoga of the Saints*, pg. no. 114

3 Prof. R. D. Ranade, *Constructive Survey of Upanishadic philosophy,* pg.no.226-227

4 Ibid, pg. no. 229

5 Ibid, pg. no. 230

6 Prof. V. H. Date- *The Yoga of the Saints*, pg. no. 117

7 Ibid.

8 Ibid, pg. no. 116

9 Ibid, pg. no. 114

10 Prof. V. H. Date-*Truth and trifles*, pg. no. 257-258

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RELIGIOUS PHILOSOPHY OF MAHATMA JOTIRAO PHULE

Mahatma Jotirao Phule

Generally what is meant by "Religion" is a fundamental set of beliefs and practices mostly agreed and followed upon by a group of people. These sets of beliefs concern about the cause, nature and purpose of the individual and the universe. It involves devotional and ritual practices. Religions often contain moral norms that govern the individuals and the society.

Dalit religious philosophy points towards a critique of religion which is based and regulated on certain rational, practical and moral principles. The purpose of Dalit religious philosophy is emancipation or liberation of the suffering people under the burden of casteism.

Mahatma Jotirao Phule (1827-1890) was a Marathi activist, thinker, social reformer, philosopher and revolutionary. His main interests were on ethics, religion and humanism. He was the pioneer of women's education in Maharashtra. He is called as the father of Indian social revolution.

He was born in a lower caste, Mali (Gardner) family. He hailed from Katgun, a village in Khatav taluka of Satara district in Maharashtra. His father settled in Pune. His mother died when he was only nine months old. After attending primary Marathi medium school, he was withdrawn from school. His father was persuaded and then Jotiba was permitted to attend local Scottish Mission's high school. He completed his English schooling in 1847. As per custom, he was married young, to a girl of his own community.

It was in 1848, when young Jotiba read Thomas Paine's book "Rights of Man" (1791), he developed a keen sense of social justice.

He realised that "lower castes" and women were at a disadvantage in Indian society and also the education of these sections was vital to their emancipation.

His influence and remarkable contribution towards education, eradication of caste, empowerment of women and widow upliftment and removal of untouchability are commendable.

Mahatma Gandhi preached against untouchability and acted. He coined the term "Harijans", children of God. But the term was not welcomed by untouchables as they felt it merely covered up their pitiable and inhuman condition. They preferred to call themselves "Dalits" (दलित). The word owes its popularization the opressed untouchables to Mahatma Jotirao Phule. It traces itself back to a Sanskrit word 'dal' (दल) that implies being broken, cut, torn, scattered, crushed or destroyed.

Mahatma Jotirao Phule was one of the modern dalit philosophers. He formed a "Society of Seekers of Truth (Satya Shodhak Samaj) with the objective of organising masses to liberate Dalits and to prevent them from exploitation and atrocities of the dominating castes. The main objective of his Samaj was to prevent people's exploitation by the upper caste like Brahmins. Through the 'Samaj' he refused to regard the Vedas as sacrosanct. He opposed idolatry and denounced throughly caste system. He wanted to create a new social system based on freedom, equality, brotherhood, human dignity, economic justice and value devoid of exploitation. He wished that the present society overthrow the old, unequal and exploitative social system and the values based on it. He attacked blind faith and the faith in exploitative and oppressive religious books that come up with dominating people in name of gods.

His Samaj propounded the spread of rational thinking and rejected the need of Brahmin priestly class as educational and religious leaders. With the help of Shahu Maharaj, the king of

Kolhapur, the samaj spread to remotest parts of Maharashtra. It carried out the work of removal of superstition vigorously. Phule shattered to picees the misleading myths from the minds of the people. He showed people that yielding to fate, astrology and other such rituals and God men are irrational and absurd.

According to Phule "God is Creator, Governor and Protector and who is all holiness himself. (निर्मिक) But Manu and others of his class have distorted the idea of God by attributing the most immoral, inhuman, unjust actions and deeds to the Supreme Being. From this idea of God emerged a social order that dehumanizes the Sudras and the Adisudras. The Brahmins under the guise of religion control all spheres of life of Sudras. He suggested that religious texts and activities are to be tested with rationalism. He characterised blind faith as outwardly religious but in essence politically motivated.

His intial efforts involved starting schools for untouchables and girls in 1849 and 1851. Then in 1875 he founded Satyashodhak Samaj or "Truth-Seekers Society", his answer to the various Prarthana and Brahmo Samajes which he continously mocked. Its purpose was to encourage the education of both boys and girls and fight priestly domination, especially by organising socio-religious ceremonies without them.

His first book, Gulamgiri (गुलामगिरी) (slavery) was published in 1873, giving what was to be his life long critique of Brahminism. This introduced Phule's use of the "Aryan theory", which in a sense he turned upside down just Marx had turned Hegel's notion of history upside down. Phule quoted the "golden age" in the prosperous, egalitarian society of the original inhabitants, with Aryans as brutal conquerors enslaving the conqured people permanently through the use of caste which denied them education and civil rights.

Phule's second major work "Shetkaryaca Asud" (शेतकऱ्यांचा असूड) (The whipcord of the cultivator) gives an all-round critical

analysis both of existing Brahmin dominated society in India and of British colonialism.

Phule's major theme was embodied in his famous verse at the beginning of Asud "Vidyevina mati geli, mati vina neeti geli, nitivina gati geli, gativina vitta gele vitavina shudra khachale...." "विद्येविना मति गेली, मतिविना नीति गेली, नीतिविना गती गेली। गतीविना वित्त गेले, वित्ताविना शुद्र खचले, इतके अनर्थ एका अविद्येने केले।" means without education wisdom was lost, without wisdom development was lost, without development wealth was lost, without wealth sudras were ruined. So much has happened through lack of education.

Though Phule had an all round approach, political and economic as well as cultural, he ultimately came back to religious and cultural themes. His critique of Brahmanic Hinduism attacked not only the caste division, but also ritualism, festivals and mythological stories.

Although subaltern movements have been termed as protest and rebellious ones, they were truely transformatory in nature, at least for subalterns. They were actually responses to the changing contemporary scenario. Mahatma Phule's inspiration and reform work towards Dalit emancipation are commendable. Using the advaitic philosophy, he drew out his plan for reform of religion and society. **It is based on his triple principle of one caste, one religion and one God for all.** He labelled it as Sarvajanik Satyadharma.

His intention was to show dilemma created by religious authorities which bind the person in religious rituals. As mentioned earlier, Phule was influenced by the radical religious concepts of Thomas Paine.

He claimed that every one can think rationally, discriminate the right and wrong. Each one has capacity, ability to use his intellect. To express the importance of self-study, he wrote thirteen "Akhandas." (अखंड). He used a very crude and rough Marathi

language to express his thoughts. To justify it, he wrote," Anyone who will consider well the whole history of Brahmin domination in India, and the thralldom under which it has retained the people even upto the present day, will agree with us in thinking that no language could be too harsh by which to characterise the selfish heartlessness and the consummate cunning of the Brahmin tyranny by which India has been so long governed."

He targeted "Brahmin attitude" and not Brahmins. He received valuable help in his social work from Brahmins, Muslims and Christians.

He described his feelings in the following verse,

"ख्रिस्त महंमद मांग ब्राह्मणासी
धरावे पोटाशी । बंधुपरी ।।
मानव भांवडे सर्व एकसहा ।
त्याजमध्ये आहा । तुम्ही सर्व ।।"

He appealed to christians and Muslims to accept his Sarvajanik Satya Dharma.

He wrote "Sarvajanik Satyadharma Pustak" when he was disabled with paralysis. He wrote with his left hand. The book was published after his death (1891). This book is not a religious book but an immortal ethical discourse. (Dhananjay Keer). One should study the preface of the book to know the essence of his though process. The preface is written by Doctor Vishram Ramaji Ghole, then Assistant Surgeon to His Excellency The Viceroy and Governor General of India.

Jotirao Phule elaborated his concept about the human being in his book. This book is a declaration of human freedom. It is a story of universal family.

Phule believed that God who is the creator of the Universe (Nirmic) has created all men and women free and capable of enjoying all rights. The creator has created all men and women as the

custodians of all human rights so that a man or a group of men should not supress an individual. The maker has bestowed upon all men and women religious and political liberty. Therefore, no one should look down upon anyone's religious faith or political opinion. Every individual has right to property. The maker, Phule thought, has given all human beings the liberty of thought and expression. But the thought or opinion one is expressing should not be harmful to anybody. No one should encroach upon the equal liberty of other human beings. Phule believed that all men and women are entitled to enjoy all the things the maker has created. All men and women are equal before law. Phule developed a critique of Indian society in the light of these fundamental principles.

Phule discarded idolatry, ritualism, asceticism, fatalism and the idea of incarnation. No intermediary between God and devotee was considered essential by him. Phule never believed that any book was God ordained. Phule visualised Sarvajanik Satya Dharma to take place of Hinduism. His true religion broke from Hindu tradition altogether. He found cunningness, selfishness and hypocrisy in sacred Hindu scriptures. The elite reformers criticised the contemporary degenerated form of Hinduism, while Phule attacked it from its very inception. Phule interpret Hinduism as a relation based on Varna and caste system.

But though he dismissed Hinduism altogether, he did not reject the very idea of religion or dharma. He tried to put in its place universal religion based on principles of liberty and equality. His Sarvajanik Satya Dharma put emphasis on truth seeking without the aid of Guru or text. His religious ideas were definately influenced by Christianity but he never advocated conversion because he was also influenced by the radical religious argument of Thomas Paine, who had shown a number of defects in Christianity.

His religion was mainly and primarily concerned about secular matters. Phule had visualised a family where each member

of that family might follow his own religion. He thought that the government should not close its eyes to inhuman religious customs or unjust traditions and practices in Hinduism... At one place he criticised the colonial government for its policy of continuing the practice of giving grants to temples. Thus there was no place for any communalism or unwarranted neutralism in matters of religion so far as Mahatma Jotirao Phule's religious ideas were concerned.

As a recognition of his great work for the lower castes, he was felicitated and a title of "Mahatma" was conferred on him by the people of Bombay in 1888.

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"I can calculate everything even the velocity of light. But I cannot calculate the 'Hate' of people behind their smile."

-Albert Eienstein

OSHO ON FREEDOM FROM MIND

OSHO

Q: Last night you said that desires move between the dead past and the imaginary future. Please explain how and why this dead past proves so dynamic and powerful that it compels a person to flow into the process of endless desire. How can one be free from this dynamic past, the unconscious and the collective unconscious?

The past is not dynamic at all: it is totally dead. But still it has a weight - a dead weight. That dead weight works; it is not dynamic at all. Why the dead weight works has to be understood.

The past is so forceful because it is the known, the experienced, and mind always feels fearful of the unknown, the unexperienced. And how can you desire the unknown? You cannot desire the unknown. Only the known can be desired. So desires are always repetitious. They repeat, they are circular. You always move in the same pattern, in the same circle. The mind becomes just a groove of repetitions, and the more you repeat a particular thing, the weightier it becomes, because the groove goes deep.

So the past is important not because it is dynamic; it forces you to do something and to desire not because it is forceful, powerful, alive - but only because it is a dead groove. And the past has been repeated so many times that to repeat it has become easy and automatic. The more you repeat a particular thing the more convenient and easier it becomes. The basic convenience is this: that if you are repeating a thing, you need not be aware.

Awareness is the most inconvenient thing. If you are repeating a particular thing, then you need not be aware. You can be just deep asleep, and the thing can be repeated automatically, mechanically. So it is convenient to repeat the past because

you need not be aware. You can go on sleeping, and the mind will repeat itself.

That's why those who say that desirelessness is the state of bliss also say that desirelessness is synonymous with awareness. You cannot be desireless unless you are totally aware. Or, if you are aware you will find that you are desireless, because desires can have a repetitive force upon the mind only when you are not aware. So the more asleep the mind is, the more repetitive and the more mechanical. So the past has the grip only because it is a repetition - and because it is the known. How can you desire the unknown?

For the unknown there can be no desire. The unknown is inconceivable That's why, even when we begin to desire God, we are not desiring the unknown. By "God" we must mean something which is known. So go deep: what do you mean by "God"? - Particularly your God. What do you mean by it? You will find under the garb of "God" something known, something experienced.

It may be eternal pleasure. So the so-called religious persons go on saying, "Why are you wasting your life in desires which are momentary? Come to us! Here is the fulfillment; here is the possibility to achieve permanent, eternal pleasure." The language can be understood. You know the momentary pleasure, so you can desire permanent pleasure - but under the garb of God there is pleasure.

You may be seeking God only because you are fearlful of death. Then, under the garb of God, you are really asking for immortality, not to die ever, an eternal life. You know this life - that is your experience - now you want to make it eternal. So whenever we talk about God, the Divine, Liberation, Moksha, don't be deceived by the words because the words may be hiding something totally different. And they are hiding it - because how can you desire the unknown? How can you conceive of it? How can you ask for it?

Really, the phenomenon is quite different. When you are not in desire, the unknown comes to you - you cannot desire it. When you are desireless the unknown comes to you. You cannot desire it! The state of desirelessness is the opening for the unknown to come. You cannot desire it because the very desire will become the hindrance.

So mind goes on repeating; it is a mechanical thing. So the dynamism is not in the mind - mind is just a dead, mechanical thing, the dynamism is in your consciousness, and if your consciousness is identified with the mind then the dead mind becomes dynamic. The dynamism belongs to your energy; it is not part of your mind. You are the dynamism behind it. If you are identified with the mind, if you think that you are the mind, then the mind begins to be dynamic. If you are not identified with the mind, then the mind is just dead -just a dead weight, just a mechanical accumulation.

It is a long accumulation - millennia of evolution, many, many, many lives are accumulated there. It is not only that your mind belongs to this life - it belongs to life as such. It has evolved, so it has deep grooves. It is not only that you fall in love: your father and mother have fallen in love before you; their fathers and their mothers and theirs and theirs - they have all fallen in love. The mind has a deep groove of falling in love, so when you fall in love don't be deceived that you are falling in love. The whole humanity is behind you; the whole humanity has made the groove. It is in your bones, it is in your cells, it is in your very metabolism. Every cell has a sex part in it, and every cell has a groove, and every cell has a mind, memory - long memories, beginningless memories. So if you are identified with this mind, it becomes a force - a dynamic force. You give the energy, but the dead machine begins to move. You pedal it.

So remember: energy belongs to you; dynamism belongs to you. Mind is a mechanical thing produced by millennia of evolution, but it has deep grooves. And if you are identified, then you will have to flow through those grooves. There is no escape then.

So the first thing is how not to identify, how to remember constantly that mind is one thing and you are something else. It is difficult, it is arduous - but it is possible. It is not impossible. And once, if you have even a moment's glimpse of unidentified Existence, then you will never be the same again. Once you come to know that mind is not the force: "I am the force, the vitality comes from me," if even for a single moment you have the glimpse of your mastery, then mind will never be master again. And only then can you move into the unknown.

Mind cannot move into the unknown: it is produced by the known. It is a product of the known, so it cannot move into the unknown. That's why mind can never know what Truth is, what God is. Mind can never know what freedom is, mind can never know what life is - because intrinsically mind is dead. It is dead: dust accumulated through centuries and centuries -just dust, memory dust.

It seems that mind forces you. It doesn't force you really; it only gives you the easiest grooves.

It supplies to you only the repeated routine tracks, and you fall victim to convenience - because to break a new route and to create a new trade and to move in a new groove is very difficult and inconvenient. That is what is meant by tapa - austerity. If you begin to move in some new grooves which are created not by the mind but created by consciousness, then you are in tapascharya - in austerity. It is arduous.

Gurdjieff had many exercises. One exercise was to deny the mechanism sometimes. You are hungry: just deny and let your body suffer. You be just calm and quiet, and remember that the body is hungry. Don't suppress it; don't force it not to be hungry. It is hungry; you know. But at the same time say to it, "I am not going to fulfill this hunger today. Be hungry, suffer! Now, I am not going to move today in this supplied groove. I will remain aloof."

And, suddenly, if you can do this, you begin to feel a gap. The body is hungry, but somewhere there is a distance between you and it. If you try to occupy your mind, then you have missed the point. If you go to the temple and begin to do kirtan and singing just to forget the hunger, then you have missed the point. Let the body be hungry. Don't occupy your mind to escape from hunger. Remain hungry, but just tell the body, "Today I am not going to fall in the trap." You remain hungry, you suffer.

There are persons who are doing fasting, but meaninglessly because whenever they fast they try to occupy the mind so that the hunger should not be known and should not be felt If the hunger is not felt, the whole point is missed! Then you are playing tricks. Let the hunger be there in its totality, in its intensity. Let it be there; don't escape from it. Let the fact of it be there, present, and remain aloof and tell the body, "Today I am not going to give you anything." There is neither conflict nor suppression nor any escape.

If you can do this, then suddenly you become aware of a gap. Your mind asks for something. For example, someone has become angry. He is angry with you, and the mind begins to react, to be angry. Just tell the mind, "I am not going to fall in the trap this time." Be aloof. Let the anger be there in the mind, but be aloof. Don't cooperate, don't be identified, and you will feel that anger is somewhere else. It surrounds you, but it is not in you, it doesn't belong to you. It is just like smoke around you. It goes on, goes on, and waits for you to come and cooperate.

There will be every temptation. This is what is really meant by temptation. Mm? - no devil is there to tempt you. Your own mind tempts you, because that's the most convenient way to be and to behave. Convenience is the temptation; convenience is the devil. The mind will say, "Be angry!" The situation is there and the mechanism is just on. Always, whenever this situation was there, you have been angry, so the mind supplies you again with the same reaction.

As far as it goes it is good because mind makes you ready to do something you have always been doing; but sometimes just stand off, off the trade, and tell the mind, "Okay, anger is there outside. Someone is angry with me. You are supplying, me with an old reaction, a stereotyped reaction, but this time I am not going to cooperate. I will just stand here and observe and see what happens." Suddenly, the whole situation changes.

If you don't cooperate the mind falls dead, because it is your cooperation which gives it dynamism, energy. It is your energy, but you only become aware when it is used by the mind. Don't give it any cooperation, and the mind will just fall down as if without a backbone -just a dead snake with no life, it will be there, and for the first time you will become aware of a certain energy in you which doesn't belong to the mind but belongs to you.

This energy is pure energy, and with this energy one can move into the unknown. Really, this energy moves into the unknown if it is not associated with the mind. If it is associated with the mind, then it moves into the known. If it moves into the known, then it takes the shape of desire.

If it moves into the unknown, then it takes the shape of desirelessness. Then there is sheer movement - a play of energy, a sheer dance of energy, an overflowing energy moving into the unknown.

Mind can only supply the known. If you can be detached from your mind, the energy will have to move, it cannot remain static. That is what is meant by energy: it has to move! Movement is its very life. Movement is not a quality of energy: movement is the very life! It is not that energy cannot be without movement - no! It is the very life, intrinsic.

Energy means movement, so it moves. If mind supplies its grooves, then it moves into the grooves. If there is no supply of grooves and if you have just put off the mind, then too it moves, but

now the movement is into the uncharted. This movement is the play- the Leela. This movement is creative; this movement is spiritual. And it is desireless. It is not because there is some desire that you move. It is because you cannot do anything else but move: you are energy and movement. So see the difference.

When mind works, it works as a dead weight, a mechanical weight, through the past. It pushes you towards the future. Because the past is pushing towards the future, the past again projects its own desires. So first understand the repetitiveness of desires.

There are not so many desires. Really, there are very few. You go on repeating them. Just count how many desires you have. They are not many - very few! You will not even be able to find enough to count on your fingers. How many desires do you have? Very few! And, really, if you look deeply, you may even find that only one desire is there. There are modifications of it, but really only one desire, and the same desire is being repeated continuously. Life after life it is being repeated. You go on repeating and then it begins to seem, it begins to appear, that you are helpless, that the wheel is moving and you cannot do anything, it is not so. You are helpless only because you have forgotten totally that the energy by which the wheel is moving is given by you.

Because of the past, the future is just a repetition. It is the projected past. You again desire the same thing, and you go on again and again. That's why I said that past and future are parts of mind, not parts of time. Time is just here and now, the present. If mind is not working, then energy will be here and now in the moment. It will move because it is energy, but now the movement will be into the unknown. The known is not there at all. Mind is not, so the known is not.

Someone asked Hui-Hai, "How did you achieve? How did you reach?"

Hui-Hai said, "When I became a no-mind, then I achieved, then I reached."

We are minds. That means: tethered to the past. If we can become no-minds that means untethered to the past - then the moment is free, fresh, and energy moves - not for something but because it is energy. Remember the difference exactly: it moves not for something; it moves because it is energy.

A river is moving; ordinarily we think it is moving for the sea. How can it know? It is not moving for the sea. It is moving because it is energy. Ultimately, the sea happens to be there; that is another thing. So when you move into the unknown, ultimately you reach to the Divine. It happens to be there. If your movement is pure, you reach it.

The river goes on moving without knowing, without any map. The past cannot supply the map because the river is not going to move on the past tracks again, so every step is into the unknown. And where it is going, there is no way to know. It is not moving because of any desire; it is not moving for something. The future is unknown - just unknown, dark. It moves. Why does it move? It moves because it is energy.

A seed is moving, a tree is growing and stars are moving. Why do they move? Have they to reach somewhere? No! They move because they are energy; pure energy is moving. Because pure energy cannot do anything else, it moves. So when you become just pure energy, not mind but no-mind energy, you move; and then every step is just into the unknown. Then life becomes a bliss, it becomes ecstatic, because the old is never repeated again. Never will the morning be the same again, never again this moment. Now it is a sensation, a thrill every time. This thrill creates Meera's dance; this thrill creates Chaitanya's singing with this thrill, every moment something new is bursting, exploding. A Buddha is never bored. He looks fresh.

Maulingputta came to Buddha. He was a very inquiring young man, a great scholar, one who knew all that can be known from scriptures, a great pundit. When he came to Buddha he began to ask many questions. The second day again he asked many questions. The third day again he asked many questions. Ananda, another disciple of Buddha's, was just bored. He asked Buddha, "Are you not bored? He is repeating the same questions again and again."

Buddha asked Ananda, "Has he repeated? Has he repeated a single question?"

Every moment is so new for a Buddha-conscious mind. For a Buddha-like mind, everything is so new, how can you repeat the old question again? Even the questioner does not remain the same. How can you ask the same question you asked yesterday? The Ganges has flowed so much, so how can you ask the same question again? You will never be the same again yourself.

And Buddha said, "Even if he is asking the same questions, he is not asking the same person. So how can I say he is repeating? He must have asked someone else. Yesterday where was I? The energy has moved."

Someone was very angry, insulted Buddha; then felt sorry, and the next day came to ask Buddha's forgiveness. Buddha was just bewildered, and he said, "You are a strange man! You insult one person and then you ask pardon from somebody else."

The man said, "What are you saying? Am I strange, or are you? I came yesterday and insulted you. I felt very sorry and I couldn't sleep."

Buddha said, "That's why you are still repeating. But I could sleep and now I am a different man. The river has gone on. It is not the same bank again, and I will never be the same so now you are in difficulty, because you cannot ask pardon of a man you will never meet. If I ever meet him I will tell him whatsoever you have said to me."

This energy moves into the unknown. It is fresh, young, so a Buddha can never be old. The body, of course, will become old, but a Buddha can never be old. He will remain young. That's why we have never pictured Ram, Krishna or Buddha as old. They became old, but we have no pictures of Krishna's old age, of Ram's old age, of Buddha's old age, of Mahavir's old age. We have no pictures!

It is not that they never became old - the body has to follow the common lot - but by not creating pictures of their old age we have just meant something more. Really, they were never old because they were so moving - so moving and so young. For such persons death is not an end. It is again a further movement. It is not an end at all.

So mind is not dynamic: mind is mechanical. It can become dynamic if you cooperate with it. Don't cooperate with it! Remember your aloofness, create a distance. Be aware, and then the mind will be there but you will be outside.

The English word "ecstasy" is very beautiful and meaningful. You may not have even conceived of what this word means - "ecstasy". It means to stand outside; the word means to stand outside. If you can stand outside of yourself, if you can be outside of yourself, you are in ecstasy. Someone has suggested that to translate "Samadhi as "ecstasy" Is not good because the word "Samadhi" doesn't mean to stand outside. Really, Samadhi means to stand inside. So someone has suggested a new word, he has coined a new word: instead of ecstasy he says it is better to translate Samadhi as "instasy" - to stand inside.

Really, these two words mean two different things, but in a certain way they mean the same. If you can stand out of your mind, then you will be able to stand in yourself. If you can stand outside yourself - the so-called self - then you will be, for the first time, inside. So ecstasy is "instasy". Then you will be in your center.

If you are out of your mind, then you will be centered in yourself. So going out of the mind is going into consciousness. That's why mind has to be understood as mechanical, as a

mechanism, as accumulation, as the past. And once you feel it, you are out of it. But we go on; we continue to identify ourselves with it.

Whenever you say, This is my thought," you are identifying. Change the language, and sometimes it helps very much - if you can just change the language! Language has such a deep grip. Say, "This belongs to my past mind," and feel the difference. When you say, "This is my thought," you are identified. Say, "This belongs to my mind, my past mind," and feel how only a change of language creates a distance.

For example, we say, "My mind is tense." Then you are identified. We even say, "I am tense." Then there is even more identification. When I say, "I am tense," there is no gap. When I say, "My mind is tense," there is a little gap. If I can say, "I am aware that the mind is tense," then there is a greater gap, and the greater the gap, the less will be the tension.

When we say, "I am tense," it looks as if someone else is responsible. So psychology suggests never to say "I am tense," because subtly it makes someone else responsible. They say that rather than to say "I am tense," one should say, "I am tensing." Then the responsibility is yours.

So break the old habits of language, mind, thoughts, and then your energy will move. And once the mind is not there, you are free for the first time.

—O S H O, 'The Ultimate Alchemy, Vol 1 Ch #4'

(For Samadhi programs to experience Osho's pointings, please visit www.Oshodhara.org.in Watch Aastha TV channel Monday to Saturday 18:45 to 19:10 for Oshodhara talks.You may also contact the contributor of this article.)

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INTEGRAL HUMANISM AND INCLUSIVE EDUCATION - A VALUE ORIENTATION

Abstract:

Integral Humanism as an ideology and thought, beyond all 'isms' has been gaining relevance due to its deep rooted Socio Spiritual identity based on 'Bharateeyatvam'. The immensely comprehensive concept based on the Natural Humanist view is based on absolute and uncontested truth. It enables a clear perspective on various realms of life ranging from the Social, Cultural, Political, Educational and the Spiritual both at the level of individual and collective consciousness. Education has been the modern transformative force which is driving culture and civilizations. Having developed the present system on the basis of a westernized ideology, Indian education system has lost its tie with its roots and is unable to address the present challenges faced in a globalized world. Hence, deriving an understanding and essence from the concept of Integral Humanism, this paper attempts to integrate values in the education curriculum and pedagogy. It intends to specify the value orientation of education based on Integral Humanism.

Key Words: Inclusive Education, Pedagogy, Integral Humanism.

The most invaluable contribution of Pandit Deendayal ji through Integral Humanism, is an attempt in defining the fundamentals which constitute the spirit of a nation. Integral Humanism as a Philosophy, confined so far as the ideology of the RSS and BJP, has been gathering relevance in recent times not through the active propagation of its followers but the growing decline in the global order of social, political, economic and natural governance.

Integral Humanism, as the concept denotes, distincts itself from Socialism and Capitalism, as it focuses on the innate

humanness of the individual. Socialism sought to focus on the social and collective equality with a complete neglect of the individual self and identity. In compellingly creating an equitable society, it faltered on the basic and fundamental uniqueness of individuals and the distinctions of human nature. Socialism values human aspirations and practices as much as a jail manual is valued. It failed in attempting to enforce Equality and not Equality of opportunity.

The ideology based on Capital as wealth and materialism as a ritual, has brought out the best in products but the worst in People. A Culture based on Capitalism, worships materialistic possession and defines an individual for what he has', rather than what he 'is'. This has resulted in an intense and widespread exploitation of resources and rampant commoditization of all that is. In this context, the conversion of knowledge into a 'commodity', has resulted in the offer of a standardized unit of commodity called 'knowledge' which has ceased to enliven, enlighten or engage any of the stake holders of learning, especially, the Teacher or the Student or the body of knowledge.

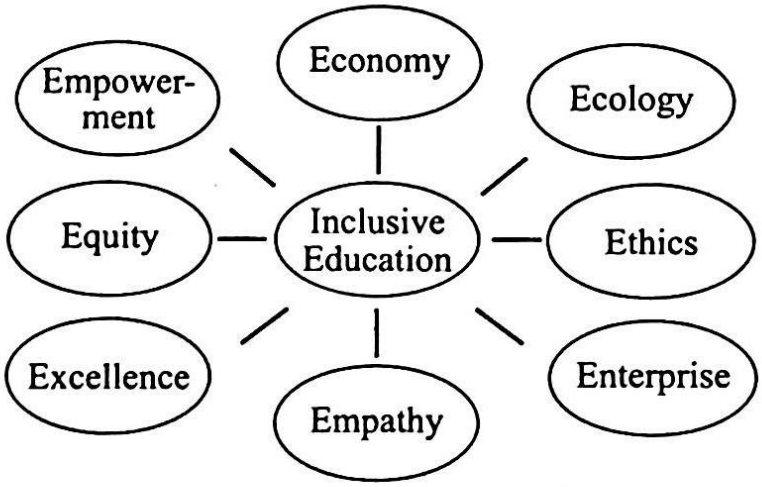
Hence, to keep pace with evolution of time or to introduce Panditji's phrase 'Yuganukul Parivartan' and to humanize the system of education, learning should focus on the inculcation of eight fold value system derived from the essence of Integral Humanism, in establishing a just order of Culture and Civilization.

Education is the realization of the Perfection already exists in man and is essentially an internal actualization rather than external accumulation. The basic essence and purpose of education as a means of humanizing individuals is lost with Education system and evaluation mechanism emerging as modern caste system. The emphasis on specialized knowledge, technology, skills and material empowerment through acquisition has been self

defeating, as reflected in the growing divide between the needs of the society, aspirations of the youth and the growing conflict of identity.

Inclusive education as understood through the concept of Integral humanism requires the integration of values as a means and end of learning. Values may be defined as the higher needs to pursue Truth, Beauty, Goodness, etc. Values by themselves have no significance, if not backed by reality and concrete actions because Values are pointers to the Ultimate reality. In spite of organized moral education in the west, the values have failed due to the failure in reality or application orientation. Education succeeds when a student adopts virtues as a true expression of his self (Swa-Bhaava) rather than out of fear or desire.

The Bharathiya values as examined by the concept of Integral Humanism can be presented in the form of eight-fold dimensions and this paper attempts to list the values and strives to examine the ways in which the values can be made a part of the curriculum and learning pedagogy. The Concept of Bharathiyata can be reflected with the following eight values and it becomes imperative to integrate them as a part of formal learning system to preserve and promote the essence of India.



Economy: India is perhaps the most diverse and abundant region in the world reflecting nature's creation in all its glory. Its riches have

beckoned seekers and spoilers since time immemorial. Economy is the realization that 'to each unto his need and nobility'. To identify and realize the resources as a donation and blessings is to treasure it and use with justification. To share and to offer what we possess is to recognize the divinity among humans and to feel privileged to be the giver.

To be Economical is to be a trustee of wealth and experience the honor of being generous. Indians are known to be economical in justifying their spending and avoiding the consumerist indulgence. The propensity to save increases with income and this has been the primary reason for India's insulation for the global recession.

Further, the unique calendar of celebrations thoughout the year generates adequate effective demand for goods and services unlike the limited reasons for shopping in the West, where it has come to be seen more as a Cure for an illness, rather than a cause for celebrations. The concept is aptly described by Smt. Indutai Katdhare, when she states that the use of resources by humans should be similar to 'milking a cow', to be aware that nature has other dependents, and we should take only on the basis of requirement and not availability.

Ecology: It is essential to establish the innate symbiotic relation and connectivity between the entire living and non living being around us. The Self, Society, State, Nature and the Spiritual have a conjoint existence and the imbalance in their equation is reflected in the peace and progress of the nation. Interdependence was one of the life mantras of Panditji and is the inspiration for the conceptualization of the philosophy of Integral Humanism. According to die scriptures, the Universe is referred to as, 'Pra Pancha — the Special Five' as it is made of the Five elements, Panchabhuta, namely Akash or Space, Vayu or Air, Agni or Fire, Jalam or Water and Prithvi or Earth.

The sequential order of these elements are based on their decreasing subtlity, i.e, Space can only be heard, Air can both be heard and felt, Agni can be heard, felt and seen, Jal can be heard, felt, seen and tasted and Pruthvi (from the Pratu, the expansive one) can be heard, touched, seen, tasted and possesses smell. Expansion of the earth evolves life and the expansion of Akash evolves the Universe. There is a need to introduce Social, Political, Environmental and Spiritual learning and internship in the academic curriculum, apart from the professional internship.

Empathy: The central theme of Integral humanism is the sense of oneness, 'Aatmeeyata', derived from the word, 'Atman' it connects us through an intense feeling of affection. Every relationship that expands is enforced and enriched by a deliberate 'Saadhana' based on the commonality of 'atmatattva'. This extension grows continually and strives to realize the axiom, 'Vasudaiva Kutumbakam'. The process of transmission of culture across generations and family is based on and is facilitated by Empathy.

The dimensions of respect towards strength of nature, gratitude towards the flora and fauna and the strife to protect the resources is based upon empathy towards the past, present and the future. The growing conflicts and chaos is a reflection of disconnect and separation emerging between individuals and environment, beginning with Family itself*. The root cause of all the modern ills can be traced to the failure of family in inculcating the ability to empathize. Education needs to integrate family in the pedagogy of learning.

Empowerment: India adopted the Western model of Governance and is presently the largest Democracy, Jana Rajya, in the world. But does it justify the sense of participation or empowerment, or lack of

it, experienced by the People? There is a clear alienation between the rulers and the ruled, with an overwhelming sense of dependence of the people on the Government even for basic needs of life.

The political strategies based on populism, vote bank, etc has clearly led to the growth of a divisive, dependent and despondent subjects with the least consideration for a progressive ideology and nationhood. State is an agent of good and promoter of unity on the path of Samyak vikas as defined by the Dharma Rajya. Dharma is Eternal and not necessarily with the majority, hence, Democracy which ensures Dharmic independence, beyond individual, sectarian and ideological differences, ought to empower the people in driving polity and governance.

Democracy is not reflected in the freedom of expression, action or faith, but in the sense of empowerment to achieve and sustain a life of unity and sacrifice for the realization of collective joy, spiritual strength and individual responsibility. Empowerment lies not in seeking to gain, but in striving to serve.

Enterprise: In India, Family has been a social and economic enterprise and due to the influence of the west, family responsibilities and functions including the occupation and businesses are being transferred to state/external agencies. India's sustenance and growth in terms of income and employment has been possible not because of the corporate, but through family run MSMEs. Data states that around 12.5 million people are employed by the big corporate, where as MSMEs employ 125 million people in India. Similarly our domestic savings and investment have been encouraging (32%) due to the increase in domestic savings and capital formation.

Economists and experts suggest that in spite of the huge growth in production and market capitalization of the large corporations, they are experiencing job less growth. It is here that, the importance of family enterprises emerge in a populous country

like India. Education needs to foster greater attention and attachment towards family enterprises, occupation, vocation and preservation of skill heritage. A system oriented towards the west, wealth, urban and the mechanical is bound to create greater inequality and hamper innovation.

Ethics: The unprincipled voting is the father of unprincipled politics' - Deendayalji. Extending the axiomatic truth in the quote, we may induct that, 'Unprincipled men are the cause of a nation in confusion and chaos'. There lies the essence of Integral humanism as morality or ethics, termed 'Chiti'. The principle based on the 'Sanaatan, the eternal' and Ek Atma, the unity of soul' leading to 'Manavta, humanism' is the core of all thoughts, action and Speech.

Deendayal ji constructed his thesis on the foundation of Adi Shankara's Vedanta, based on Tat Tvam Asi, That You Are or All are One\ in contrast to the Western concept of humanism, which originated as God centered humanism only to later be interpreted as Church centered humanism led to the reactionary Atheism as the evolution of humanism.

As man became the measure of all things, Even God became his creation. This at best may be defined as 'anthropocentricism or Homocentricism' and never as Humanism. Ethics or morality is founded on 'Sat Bhaava - the expression of Truth' which is our 'Swabhaava - the natural expression' of being Collectivistic and not based on Individualistic desires and aspirations. This is the basis of Vivekananda's thought, 'Education is the manifestation of the perfection already existing in man'.

Equity: Hindutva, Hindu-ness or being Hindu is a view of life, based on the all encompassing truth, that 'Ekam Sat, Viprah bahuda vadanti — the Truth is One, but the Scholars view it variously'. The Hindu philosophy accommodates a wide range of philosophies, from Atheism to Agnosticism to the most conservative Dvaita to Advaita among other sects and school of thoughts.

However, the philosophical foundation remains the same and celebrations are common, what varies is the rituals contextualized according to the sub culture and life styles. Numerous Philosophies, Faiths and Sects have merged into Hinduism and have emerged stronger with a distinct ideological and identical sphere is a testimony to the equality of opportunity and the sustenance of emotional integrity experienced by smaller communities and identities in their quest for a wider national and social identity.

Excellence: A survey of world history establishes that there have been few, if not none, countries or civilizations which have not had their era of embarrassment or chapters of darkness in History. India would be perhaps the lone country which does not have categorized period as the golden era, but has never been witness to a period of embarrassment of her own doing. In spite of being subjected to inestimable inquisitions, she has emerged stronger and has displayed an immense strength of Character. It is time that we inculcate our true inheritance to the emerging generation in the right perspective.

The burden of a westernized education system has deprived us of the rightful pride in our legacy, where all things ancient and invaluable are ignored or discarded for want of possessing the western stamp of approval. Arnold Toynbee says, ".. .it is already becoming clear that a chapter which has a western beginning will have to have an Indian ending if it is not to end in the self destruction of the human race..... So a great spiritual responsibility rests on India". Gandhiji believed that Hinduism, the eternal pursuit of truth shall burst upon the world with brilliance unknown before, thereby energizing India to be true to itself.

This is the essence of excellence that Education system should strive in implanting in the minds and hearts of the seekers of knowledge. The above proposition may seem too idealistic an expectation from the existing system, but then, if the education cannot strive for promoting idealism, what else can?

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> Intuition is that supersensuous faculty which goes beyond reason and puts us in possession of things unknown to reason. The faculty by means of which we can enter the spiritual life is intuition.
>
> **- Gurudev R. D. Ranade**

MARULASHANKARADEVA:
A RUBY DROPPED ON THE ROAD:

Allama Prabhu

(Attracted by the great religious revolution started by Basavanna, Marulashankaradeva of Kalinga(present Orissa) came to Kalyana and stayed there for twelve years at the great Pit of Gifts where the left-over of the Sharanas was piled up. That food was the most sacred food which could heal all kinds of diseases and destroy all sins and free people from the fear of the cycle of birth and death. People visiting Basavanna's place (Mahamane at Kalyana) must have seen him, but none took notice of him, the reason being he was in the guise of a simpleton. Marulashankara was not an ordinary person. He was a Ganeswhwara, a member of the chief cohorts of saints. That he was versed in the Prasada lore needs no explanation, since he could experience the Divine Grace in the crumbs of the Sharanas., piled up in the Prasada pit.

That Marulashankara waited for the arrival of Allama Prabhu who would grant him the bliss of uniting with the Ultimate, even as Ahalya waited for the arrival of Shree Rama who would deliver her from the curse of her husband that had turned her into stone, speaks volumes for the greatness of Allama Prabhu as a savior of the needy devotees.

Blessed by Allama Prabhu, when Basavanna's devout heart burst with joy, the former pleased with the latter's spotless piety, moved slowly along with Basavanna, Chennabasavanna, Siddharama, and other countless Shivasharanas walked, amidst triumphal shouts: "Hurrah! Hurrah!", towards Basasvanna's very spacious palace. Basavana's campus was expansive as well as holy, and was even greater and holier than Varanasi. He had earned a lot of merit by

gathering a large number of Sharanas . Some he knew personally, and some he knew not personally. But all were blessed by Basavanna's grace and pleased with his selfless service. One such person as dwelt on the holy campus and yet Basawanna did not know him was Marulashankaradeva. Allama Prabhu, an ethereal Jangama, himself a wonder of wonders among Shivasharas, noticed another wonder on Basavanna's campus. He saw a Sharana in the guise of a marula (a simpleton, a mad man) emerge from the Pit of Prasada, containing the left-over food of the Shivasharanas. Marulashankara who had been living in it for nearly twelve years incognito, on seeing a holy person of Allama Prabhu's stature among the throng of Shivasharanas, rose slowly from the Pit. As the needle glad to see the lodestone, rises slowly from its place, Marulashankara, forgetting himself slowly moved towards Allama Prabhu. Although all saw him, none cared to know who he was and how great he was. It is curious to note that even Basavanna who had harboured innumerable Sharanas in his palace and in whose vicinity the simple Sharana had been living for several years, did not know him. But it is Allama Prabhu who could recognize the eminence of a simple person in the guise of a fool. "As soon as Allama entered the abode of Baswavanna, he saw Maruhlashankaradeva, who had ennobled himself and conquered the terror of worldliness by lessening his sins and been meditating day in and day out, by the side of the hearth." P.L.Ch. 15., V.3). Seeing Marulashankara, Allama Prabhu stopped and turning to Basavanna said that he saw a wonder in his courtyard. Then Basavanna said to Allama Prabhu:

"O God of gods, pray can there be
Sandal-tree above a sandal tree?
Alchemic stone above alchemic stone?

Or any food above ambrosia?

O Prabhu, Kudala Sangama Lord,

If you have seen a greater miracle,

Pray, tell me ." (S.S.II,Ch6, V.6.)

Then Allama Prabhu said that true devotees are like a precious treasure hidden from the eyes of common men and like an alchemic stone turning into ordinary stone at the sight of sinners.

"None can see the ruby lying

On the road nor the hoarded treasure.

Can the mortals find the life restoring herb?

Sharanas appear as ordinary persons

Like the alchemic stone appearing as mere stone

To the eyes of a sinner.

O Sangana Basavanna,

Behold the majestic stature

Of Marulashankara our Guheshwara's Sharana!"

(LO.C. V.1395)

As soon as Marulashankaradeva approached Allama Prabhu, he fell prostrtate at the latter's feet and Said:

" Ah, How lucky I am indeed! Today I saw my guru; my wishing-tree of good luck, the treasure trove of my liberation!" (P.L Ch.15, V.4)

Allma Prabhu wondered at Basavanna who did not understand Marulashankaradeva who lived in the guise of an innocent man, like gold hidden in rock, like oil hidden in sesame. He told him:

"Dear Basava, this foolish Shankaradeva is one among the innumerable great souls, who have come to seek shelter under your tree of devotion. He is simply incomparable. You are indeed very lucky to have all these believers at your door." (P.L,Ch.15,V.18)

At the same time turning to Siddharama, Allama Prabhu said:

"The innocent Shankara is the essence of enlightenment; the quintessence of divine knowledge and embodiment of righteousness and tranquillity. He is incomparable, indeed." (P.L. Ch.15, V.13)

When the greatness of Marulashankaradeva was driven home to the Sharanas, they showered praises over him, saying-

He knows no pride; not aware of existence or non-existence of the body; is rich in gifts of grace of Linga and Jangama.; has grown a part of the Absolute.

Allama Prabhu was the chief among the Sharanas whom Marulashankara praised before merging in the Void:

"O Shuddha, Siddha, Prasiddha', Prasanna Prabhu,
Shantacchennamallikarjuna Lord,
You alone know
The greatness of Prabhudeva, whose
Greatness is greater than your own greatness:
But how can I?
Your mercy, O your mercy!" (S.S.II, Ch.6., V.38)
"O innumerable great saints
Prabhu chief among them,
I've made obeisance to your holy feet,
And silencing all speech
As camphor is consumed in fire,
Have merged in your holy feet!" (S.S.II. Ch.6., V.39)

Marulashankaradeva was a wonder both in life and death for his exit from this world was nothing short of a miracle, as he united with the Ultimate along with his body.

Attracted by the great religious revolution started by Basavanna, Marulashankaradeva of Kalinga (present Orissa) came to Kalyana and stayed there twelve years at the great Pit of Gifts where the left-over of the Sharanas was piled up. That food was

the most sacred food which could heal all kinds of diseases and destroy all sins and free people from the fear of the cycle of birth and death. People visiting Basavanna's place must have seen him, but none took notice of him, the reason being he was in the guise of a simpleton. Marulashankara was not an ordinary person. He was a Ganeswhwara, a member of the chief cohorts of saints. That he was versed in the Prasada lore needs no explanation, since he could experience the Divine Grace in the crumbs of the Sharanas.

That Marulashankara waited for the arrival of Allam Prabhu who would grant him the bliss of uniting with the Ultimate, even Ahalya waited for the arrival of Shree Rama who would deliver her from the curse for her husband that had turned into stone, speaks volumes for greatness of Allam Prabhu as a savior of the needy devotees.

With all his spiritual perfection attained but hidden from the eyes of the world, it seems he lacked in something, and that is knowledge to attain the principle of Shunya. This is exactly what Allma Prabhu did for him. Allama Prabhu taught the highest spiritual lesson to Marulashankara, who could perform the impossible, conquering his senses, mind and body, merging in the Void along with his body.

Thus Allama Prabhu helped mankind attain eternal happiness by playing with some, by speaking to some, by making some speak out, by seeing some, by scolding some, by thrashing some, by singing to some and by blessing some. Within a few seconds of seeing Maraulashankara , he granted him eternal bliss, the result of mystic experience of the Divine Principle, which is not possible for others to achieve even after innumerable births. The underlying purpose of Allama Prabhu's revealing the greatness of Marulashamkaradeva was to show to Siddharama the greatness of

Basasvanna from whom Marulashankara was to receive enlightenment in respect of Ishtalinga and Pranalinga

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MYSTICISM IN MAHARASTRA

The Identity of Self and God :

As regards the identity of Self and God, let us see how Jnanesvara, St. John of the cross, and Plotinus again inculcate an identical teaching. "Krishna and Arjuna," says Jnanesvara, that is to say, God and the self, "were like two clean mirrors, placed one against the other, the one reflection itself infinitely in the other. Arjuna saw himself along with God in God, and God saw Himself along with Arjuna in Arjuna, and Sanjay saw both of them together! When one mirror is placed against another , which, may we suppose, reflects which?" (M. M., P 137). St. John of the cross tells us in his Canticles that " the thread of love binds so closely God and the Soul, and so unites them, that it transforms them and makes them one by love; so that, though in essence different, yet in glory and appearance the soul seems God, and God the soul" (Cant. XXXI). And, again, " Let me be so transformed in Thy beauty, that, being alike in beauty, we may see ourselves both in Thy beauty ; so that one beholding the other, each may see his own beauty in the other, the beauty of both being thine only, and mine absorbed in it. And thus I shall see Thee in Thy beauty, and myself in thy beauty, and Thou shalt see me in thy beauty; for Thy beauty will be my beauty, and so we shall see, each the other, in Thy beauty" (Cant. XXXVI. 3). Also the great Plotinus tells us : "If then a man sees himself become One with the one, he has in himself a likeness of the One, and if he passes out of himself as an image to its archetype, he has reached the end of his journey. This may be called the flight of the alone to the Alone" (Enneads, VI.9 9-11). According to these mystics, therefore, the relation of Self and God may be likened to the relation between an image and its prototype, but is never fully represented by it. The

union is so close as to defy all expression ; but if any analogy is to be found, it may be found in the infinite reflections of one mirror in another when placed over against it and of this again in to the first, as jnanesvara tells us, anticipating closely a famous phenomenon in optics.

***

- By Dr. R. D. Ranade

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SRI RAGHAVENDRASWAMI'S POEM
INDU ENAGE GOVINDA : MEANING AND EXPOSITION

ಇಂದು ಎನಗೆ ಗೋವಿಂದ, ನಿನ್ನ ಪಾದಾರ - ।
ವಿಂದವ ತೋರೋ ಮುಕುಂದ ಇಂದಿರೆರಮಣ ॥ಪ॥
ಸುಂದರ ವದನನೆ ನಂದಗೋಪನ ಕಂದ ।
ಮಂದರೋದ್ಧರ ಆನಂದ, ಇಂದಿರೆರಮಣ ॥ಅ.ಪ.॥
ನೊಂದೆನಯ್ಯ ಭವಬಂಧನದೊಳು ಸಿಲುಕಿ ।
ಮುಂದೆ ಕಾಣದೆ ದಾರಿ ಕುಂದಿದೆ ಜಗದೊಳು ॥
ಕಂದನಂತೆಂದೆನ್ನ ಕುಂದುಗಳೆಣಿಸದೆ ।
ತಂದೆ ಕಾಯೊ ಕೃಷ್ಣ ಕಂದರ್ಪಪಿತನೆ ॥1॥
ಮೂಢತನದಿ ಬಲು ಹೇಡಿ ಜೀವನನಾಗಿ ।
ದೃಢಭಕುತಿಯನು ಮಾಡಲಿಲ್ಲವೊ ಹರಿಯೆ ॥
ನೋಡಲಿಲ್ಲವೊ ನಿನ್ನ ಪಾಡಲಿಲ್ಲವೊ ಮಹಿಮೆ ।
ಗಾಡಿಕಾರ ಕೃಷ್ಣ ಬೇಡಿಕೊಂಬೆನೊ ನಿನ್ನ ॥2॥
ಧಾರುಣಿಯೊಳು ಭೂಭಾರ ಜೀವನನಾಗಿ ।
ದಾರಿತಪ್ಪಿ ನಡೆದೆ ಸೇರಿದೆ ಕುಜನರ ॥
ಆರೂ ಕಾಯುವರಿಲ್ಲ ಸಾರಿದೆ ನಿನಗಯ್ಯ ।
ಧೀರ ವೇಣುಗೋಪಾಲ ಪಾರಗಾಣಿಸೊ ಭವ ॥3॥

MEANING / TRASCREATION

Oh! Govinda! show me thy Lotus - feet,
Today, Oh! Mukunda !
Oh! Govinda! charming faced,
Son of Nanda Gopa,
Spouse of Laxmi, joyed in Gokula !
I suffered immensely by the bondages of life,
Now I am stuck in this world not knowing
the path ahead,
Oh! Krishna, Father of the god Cupid,
Please save me, considering me,
Thy child, counting not my faults !
Ensnared by fear of ignorance,
I failed to offer true devotion towards
Thee, Sri Hari a charioteer,
I failed to see thee through the inner eyes,
Failed to praise Thy greatness,
Now, I realise and pray to Thee,
As a burden to this earth I deviated
From the path of righteousness,
Joined the evil company, Oh!
Valiant Krishna! Venu Gopala !
There is no one to save me,
I surrender to thee,
Please show me the right destination!
(Courtesy : ride thodarpu blogspot in 2010-11
No. 5, 2010
14th Jan 2017, 2-15 p.m.)

EXPOSITION

(by Dr. R. D. Ranade)

The song, *indu enage govinda ninna padaravindava toro,* ' Oh, Govinda, show me your lotus-feet today,' is very well-known. I need not add anything more to it except to bring to your notice a few points arising out of it. That must be prefaced by a little history about Raghavendraswami, which is very important. The first thing to be known about Raghavendraswami? or Raghavendratirtha is that his greatness, both intellectual and spiritual, was not appreciated by his rivals. So, it has been supposed that he was buried neck-deep either by his relatives or by his competitors to the Peetha (religious gadi). One of them was Yadavendratirtha, as they say. Whatever it might be, he was buried neck-deep and in that position, he has sung this song, praying to God to run to his help. It is a very pathetic poem, and we are told that God released him thereafter. This is the first point in the song to be noted. Secondly, he was a great literary artist; he was a good philosophic thinker. However he did not write much in Kannada. That is what I think. This is, I understand, the only Kannada song he has written. He has written many Sanskrit commentaries. One of his commentaries is on Madhvacarya; the second on 'portions of Rgveda', and the third on Aitareya Upanisad. He was a very learned man, no doubt. That he was a great musician could be seen not merely from the rhythm of the poem, but also from the reference to his Mudrika, 'pseudonym', Venugopala. So he was a distinguished litterateur, philosopher and musician. The third point in the poem is that when the time came for him ultimately to pass out of this world, he took, as they say, Sajiva or Jivanta (living) Samadhi, which is similar to the Jivanta Samadhi of Jnanesvara, and also to the Samadhi of another great Kannada saint and philosopher, Vadiraja, who lived about a hundred years earlier than Raghavendrasvami. He also is reported to have taken Sajiva Samadhi.When Raghavendrasvami took Sajiva Samadhi, some of his disciples were with him, but not his most favourite and learned

and reputed disciple, Apanacarya. Apanacarya came, when he heard this story of Raghavendrasvami's death, and he could not control himself. Overcome by grief, he began almost to weep out his soul. Ultimately he thought he might compose an Astaka (eight verses) in praise of his great teacher. So he composed seven and three quarters of that Astaka; but all his efforts to compose the last one-half of the last line of the last verse failed. His throat was choked, he could not talk, his hands could not move, he was filled with grief for his departed teacher. So Raghavendraswami sent these words out of his Samadhi *'saksi hayasyotra hi',* Hayagriva is a witness to your great powers, to your devotion towards me. ' (So my blessings on you. Why do you weep, why get your throat choked in that way?). Apanacharya was relieved of his grief. This is the whole story. But in regard to the contents of this prayer when philosophically viewed, there are some points to be considered. But the story about it is more important. The author says, "I have been greatly overwhelmed by the grief in the world, I have trodden the wrong path" *(dari tappi nadede).* I have taken to the company of the wicked. Nobody has pointed out to me the way to get out of this difficulty. Kindly, therefore, Oh God, point out to me the way to get out of this grief. Ultimately, what is impossible for you oh Krsna! You have been a miracle-performer *{gadikara krsna).* I might not have come up to the level which you expect of me. But my heart is yours. So, have compassion on me, and relieve me from this bondage of life." These are the contents of this famous devotional song.

Courtesy : Dr. R. D. Ranade (1960:140-42)

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Athavani : Poojya Lalitakka

(1)

Smt. Sunitabai Sudhir Rao Deshpande of Bangalore lost her five year old son and was inconsolable. Her parents-in-law were desperate and wrote a letter to P.P. Sharakka. She went to Bangalore immediately. Sharakka consoled Sunitabai saying, "Lost one was not yours. He had given and He has taken him back. It is His will. Don't try to find the lost one. Think that you have been relieved of the responsibility of looking after him. Meditate as much as you can. God will give you another son. Don't lose heart". Sharakka stayed with the Deshpandes for nearly four months. Smt. Sunitabai served Sharakka with utmost care and affection for four months. Soon it was time for Sharakka to leave for Dharwad. On the last day, after giving Sharakka a bath, Smt. Sunitabai bowed to her and could not control her emotions. She wept profusely. Sharakka replied, "Instead, why don't you ask for gold, silver or sarees?" Sunitabai said, "If you wish to give me something, bless me with progress in Paramarth. I don't need anything else." Sharakka was thoughtful. She enquired, "How can that be? Do you meditate regularly? Are there any subtle movements? Is anything visible to you?", to which Sunitabai said, "Yes, I see waves in the sky." Sharakka advised her, " Now onwards look at Arati with concentration. Looking at Arati with devotion is more important. Many don't know about this. You will experience the presence of 'Vastu'. But meditate regularly three times a day. You should be able to visualise vastu with your eyes closed as well as open."

Smt. Sunitabai followed her instructions. She experienced the presence of a light everywhere. She saw flowers showered down over Arati. She saw stars on her finger nails, in the hearth, in the well, everywhere.

When Shri D.S. Krishnamurty, an acquaintance came to know about her experience, he exclaimed, "you have been extremely lucky. A young lady should ask for progress in Paramarth instead of material wealth,"

(2)

The Samadhi of a Guru has all the powers possessed by the Guru.

Shri Gurudev was invited by Shri Ankalikar for the thread ceremony (Upanayan) of his sons, Ashok and Kiran (who are now in Pune) at Bijapur. Shri Gurudev usually did not attend any functions. This time he went to Bijapur because of some work and visited Shri Ankalikar's residence in the evening after the hubbub of the function was over. Shri Gurudev told Ankalikars to accompany him to Shri Mahipatidasa's Samadhi the same Day. They agreed and visited the Samadhi in Kakhandiki which is roughly 10-12 kilometres from Bijapur. Sonutai Kabbur (Ashok's aunt) too was with them. After the "Arati" was over Gurudev suddenly remarked to Sonutai, "Sonutai, "See the Samadhi is whirling round to prove that Shri Mahipatidasa is still alive". While returning Shri Gurudev wrote in the visitors' register, "Shri Mahipatidasa is one of the greatest Saints in the world. His Samadhi too has the presence of God."

(3)

A senior sadhak called Narasappa Shapeti was traveling with Shri Nimbargi Maharaj through a forest area. As it turned dark, Maharaj instructed Shri Shapeti to sleep outside the temple and he himself went inside the temple. This surprised Shri Shapeti. He wondered how a person who calls himself a saint be blatantly discriminatory. Nevertheless, he heeded Maharaj's instructions. Although Shri Shapeti was discomfited for a while in the chilly weather, he soon fell asleep. After a good night's sleep, he went inside the temple to check up. But lo! Maharaj was covered with mites all over his body. Shocked, Shri Shapeti drove away all the

mites and was concerned whether Maharaj had left for the abode of God. Maharaj mumbled to indicate that he was alive and well. Then it dawned upon shri Shapeti why Maharaj had asked him to sleep outside. The mites inside would have sucked him dry. He was curious to know if Maharaj had felt the mites biting him. Maharaj replied that he was one with God and was not aware of the mites.

(4)

Shri Gurudev once had visited Annie Beasant. She took Shri Gurudev to her meditation hall. Usually she never allowed anyone there. Shri Gurudev entered the hall musing, "She has been meditating regularly and sincerely and will attain Mukti." In the midst of their conversation Mme Annie Beasant asked Shri Gurudev to show her the photograph of his Guru. After seeing the photograph of Shri Bhausaheb Maharaj, she said, "you are in safe hands". Later Shri Gurudev narrated to Bhausaheb Maharaj what she had told regarding him. Maharaj chided him, "So you needed a certificate from her?". After returning from Mme Annie Besant's Ashram, Shri Gurudev visited Inchageri. He proposed to read a book in English presented by her. Shri Maharaj consented. Shri Gurudev started reading and also explained in Marathi what was written in the book. Shri Maharaj interrupted Gurudev and said that he did not need any explanation and understood English. Shri Gurudev kept the book aside and pleaded to know how Maharaj could understand English whereas he had never formally learned the language. To that Maharaj replied, "I have become one with God Himself. I have no difficulty in understanding the languages". Shri Gurudev proceeded with reading. Shri Maharaj, in the middle remarked, "She has gone wrong in mentioning the colours in the course of her Anubhava," and went on to explain the colours experienced. This probably happened in the year 1917.

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English Rendering by
Smt. Sudha Navale, Dharwad.

Mysticisms in India : The Poet-saints of Maharashtra

FOREWORD

ANNE FELDHAUS

Maharashtra is one of the principle linguistic and cultural regions of India. It has produced some of the treasures of medieval Indian religious literature as well as some of the leading intellectual figures of modern India. It is particularly fitting that R.D. Ranade's ***Indian Mysticism: The Poet Saints of Maharashtra*** be reprinted as the first volume of a series of books on the religious traditions of Maharashtra. For, the subject of book on is some of Maharashtra's medieval religious literary treasures, and its author is one of the Maharashtra's modern religious intellectuals.

The book may thus be read as a secondary source or as a primary source. As a secondary source, it remains, half a century after its original publication, the only major study in English of the literature it discusses. As a primary source, it gives revealing insights into the intellectual position of its author.

Jñāneśvara, Nāmadeva, Tukārāma, Ekanātha, Rāmadāsa and the other saints discussed in this book belong to the great movement of devotional religion *(bhakti)* which spread across India in the medieval period. Their compositions ("writings" would be an imprecise term for many of them) are in Marathi, the vernacular language of Maharashtra. That these poet-saints composed in Marathi is in conformity with the ideals of the medieval *bhakti* movement to which they belonged. Whereas Vedic and classical Hindu rituals and texts are the province of Sanskrit-educated Brahmin men, the saints of medieval India proclaimed that the love of God is open to all: not just to those who have learned Sanskrit, not

just to Brahmins, and not just to men. Hence, by and large, these saints sang their love of God in the Indian vernaculars, the languages which, in their several regions, could be understood by all members of society. The literature of the medieval *bhakti* movement is thus a number of different literatures belonging to the different linguistic regions of India'.[1]

Each of these literatures is further distinguished into different traditions, depending on to which of several gods the authors were more or less exclusively devoted, or to which of several sects devoted to each god they belonged. Except for Rāmadāsa, the saints discussed in this volume belong to a single tradition or sect (*sampradāya*), that of the Vārkaris. The Vārkaris are devotees of the god Vitoba, whose chief temple is in the town of Pandharpur in southern Maharashtra. The tradition of the Vārkaris, which has been described in G.A. Deleury's *The Cult of Vitoba* (Poona: Deccan College Postgraduate and Research Institute, 1960), is the most popular one in Maharashtra today. Rāmadāsa is also a popular saint in contemporary Maharashtra and is particularly important to the tradition (*sampradāya*) to which Ranade belonged.

For, despite his claim to 'stand for no Sampradāya whatsover' (p. 20, below), Ranade certainly belonged to one, and after his death he still occupies an important place in it. Ranade was initiated in his youth as a disciple of Bhāusāheb Umadīkar (Bhāusāheb Maharaj, d. 1914), who was in turn a disciple of Nārāyan Mahārāj (Nimbargi Mahārāj, d.1885); Nārāyan Mahārāj had connections with both the Lingayat (Viraśaiva; see p. 18-19, below) and the Nātha (see p. 19, below) sects[2]. In 1933, the year *Indian Mysticism* was first published, Ranade himself succeeded to the spiritual leadership of the *sampradāya*;[3] he is still referred to as "Gurudev" ("divine *guru")* by people inside and outside the *sampradāya.*

In his academic career, Ranade was known principally as a

philosopher. Although he never formulated a philosophical system, it is clear that mysticism played an important role in his philosophical thought as well as in his religious life. Significantly, the original title of this book which was to be part of an eight-volume *History of Indian Philosophy*[4] was *Indian Mysticism: Mysticism in Maharashtra.* Jñānesvara, Tukārāma, and the others interested Ranade not primarily as historical persons or as poets, but as mystics. He would have preferred them to be philosophers as well, as he reveals when he characterizes the "mysticism of the Middle age" in India as showing "a strong, if not even a slightly perverted bias against philosophical endeavour to read the Absolute" (p. 2-3. below). But, self-conscious philosophers or not, these and other mystics are for Ranade teachers of what others have called the "perennial philosophy."' That is, the mystics' experiences have metaphysical implications which are everywhere, ultimately, the same. This sort of theoretical approach to mysticism, once quite prevalent, has been subjected to serious criticism since Ranade's time[5]. But for Ranade it was the basis of his interest in the subject

In Rānade's own account of his intellectual development[6], he explains his interest in philosophy as originally subordinate to his religious concerns: "I began a serious study of European philosophy, with the intent of finding in Eastern and Western philosophic thought a justification for the spiritual life." But finally it is the spiritual life which, for Rānade, justifies his philosophy. Matthew Lederle explicates as follows the relationship between mysticism and metaphysics in Ranade's thought:

For Rānade mysticism could be put into the service of philosophy to make up for the basic incapacity of reason to reach reality. Mystical experience brings in contact with reality and so the experience itself is for the mystic the evidence of its validity. Rānade recognized that this experience had to become objective and

universal before it could be a general criterion of true knowledge. He answered, '..... it is objective and universal, because, all mystics, irrespective of race and creed, talk in the same tongue. In showing on what all mystics agree he wished to constitute a kind of inductive certitude about the validity of what the mystics say.[7]

A precise identification of Ranade's own metaphysical position, and hence of his version of "what the mystics say, would be difficult; and this is not the place for it. Roughly, his position appears to be a kind of monism which he saw as akin to the *advaita* (non-dualism) of the eighth-century Indian philosopher Śaṅkara[8]. In his Preface the two substantial points on which Rānade finds agreement between "the Mystics of Maharashtra" and "the Mystics of the West" are, first, "the Vision of the Self," and, second, "the Identity of the Self and God" (p. V-Vii). Ranade's use of the term "God" here indicates the theistic coloring of his brand of monism?[9] this contrasts with the impersonalistic interpretation usually given to Śaṅkara's philosophical system.[10]

Whatever the philosophical position it ultimately served, the "comparative" nature of Ranade's interest in mysticism is evident not only from his Preface but also from his concluding "Bibliographical Note." The "Bibliographical Note" also reveals the sources of Ranade's theoretical approach to mysticism: the chief European and American interpreters of mysticism in his day. But, as with Ranade's other works, the *matter* to which his theoretical interest is applied remains Indian. And the matter remains primary. Despite an occasional value judgement.[11] Ranade's chief concern in this book is to present what the saints he writes of said. For the most part, he allows them to speak for themselves, providing detailed summaries of their principal works. Whatever his interest in finding a unanimity among the mystics of the world, he does not force a superficial similarity upon the saints of Maharashtra. On the

contrary, he seeks, through the typology according to which he organizes his book, to point to significant differences among them.

It is for its careful elucidations of the teachings of these saints that Ranade's book retains its valuve to students of Indian religion. Its renewed availability will, it is to be hoped, stimulate those students to further researches in the religious traditions of Maharashtra.

I am grateful for the helpful advice of Rose Ann Christian, Matthew Lederle, Patrick Olivelle, and Eleanor Zelliot, at various stages in the preparation of this foreword.

by-Anne Feldhaus

Notes :

1. 'For an excellent brief introduction to the medieval *bhakti* movement, see the Introduction to A.K. Ramanujan's *Speaking of Siva* (Baltimore: Penguin Books Inc, 1973). For further readings, see Eleanor Zelliot's bibliographical essay, "The Medieval Bhakti Movement in History: An Essay on the Literature in English," in *Hinduism: New Essays in the History of Religions,* ed. Bardwell L. Smith (Leiden: E. J. Brill, 1976), p. 143-168. For a recent survey of scholarship on the articular saints dealt with in this book, see S.G. Tulpule, *Classical Marathi Literature from the Beginning to A.D. 1818 (A History of Indian Literature,* ed. Jan Gonda, Vol. DC, Fasc. 4) (Wiesbaden: Otto Harrassowitz, 1979).
2. S.G. Tulpule, *Gurudeva Ra. Da. Ranade : Caritra ani Tattvajnana* (Pune: Venus Prakasana, 1958; 2nd ed., 1965), p. 85-89.
3. S.R. Sharma, *Ranade : A Modern Mystic* (Poona, Venus Prakashan, 1961), p. 56f.
4. The *History* was a collaborative project with S.K. Belvalkar, Of the projected eight volumes, only one other appeared; this was

the volume on the Upanisads (Vol.11), entitled The *Creative Period* (1927).

5. One difficulty is that different theorists of this sort come up with different interpretations of the metaphysical implications of the mystics' experiences; more basically, it is difficult to establish that the experiences have metaphysical implications at all. For a bibliography and a brief discussion of philosophical problems involved in interpreting mysticism, see Ronald Hepburn's article "Mysticism, Nature and Assessment of in *The Encyclopedia of Philosophy,* ed. Paul Edwards (New York: The Macmillan Company and The Free Press, 1967), Vol. 5. pp. 429-434.

6. "The Evolution of My Own Thought," *in Contemporary Indian Philosophy,* ed. S. Radhakrishnan and J.H. Muirhead (London: George Allen and Unwin Ltd, 1936; second ed., 1952; third printing, 1958), p. 543.

7. Matthew Lederle, *Philosophical Trends in Modern Mahārashtra* (Bombay; Popular Prakashan, 1976), P. 400-401.

8. Notice, for instance, his implicit approval of Śańkara and disapproval of Rāmānuja and Madhva on p. 15,below, Cf. Lederle, p. 402-405.

9. See again p. 15, below, on "how theism and pantheism could be reconciled in mysticism."

10. Ranade reports that one of the experiences which led him to the study of philosophy was hearing the devotional songs of Śańkara: this made him "pause and think how a so-called Advaita Philosopher could at the same time make room for devotional songs in his philosophical teaching." *(Contemporary Indian Philosophy,* p. 543). It may have been his reflections on this question which led Ranade to more theistic than usual understanding of Śańkara's thought.

11. For instance, his disapproval of sexual elements in religion (p. 5-7,10-12,18, etc). For a more sympathetic interpretation of some of the sexual elements in medieval Hinduism, see Edward C. Dimock, Jr., *The Place of the Hidden Moon: Erotic Mysticism in the Vaisriava Sahajiyd Cult oj Bengal* (Chicago: University of Chicago Press, 1966).

Courtesy:

Publisher : State University of New York Press, Albany, 1983.

***

VALUE : PEACE

"To experience peace is to give others the experience of peace."

CONTEMPLATION

When we lack a sense of peace, we generally blame others. We think that the other person or situation has made us lose our cool. Even though we don't like this state of mind, we don't make much effort to change it. Our own discontentment means that those around us also experience peacelessness.

APPLICATION

To change the situation, I first need to work out why I feel a lack of peace. When I have solved my inner conflict. I will become calm once more, and will be able to share this experience with others.

- *365 Days of wisdom* - Dadi Janki,
Admn, Chief of Brahmakumari's
Godly University, Mt. Abu.

MYSTIC SAINT PURANDARDAS

(Reprint : *Pathway to God*, 1966 Vol. 1 No. 1)

Purandardas was a great saint of India. He was not merely a saint of Karnataka but of the whole world. He stands shining among the poet-saints like Kabir, Surdas, Chaitanya and Tukaram. His exquisite literary style full of poetry, lit by the deep sentiment of spiritual life, dances in a vision of God. Purandardas had a unique combination of a musician and a great saint, like Surdas, the great musician-saint in Hindi literature. In fact, the inspiring music that we find in these great saints, is only a faint expression of the deep music they hear within. Music inside is the cause, the source of music outside. I think that the world wants a full translation of such spiritual poetry of these great musician-saints. History proves the greatness of such saints who sing the glory of God out of an abundance and fullness of their hearts. Indeed the life of such saints has filled Karnataka with the spiritual music of a very high order.

To my mind, Purandardas occupies the same position in Kannada literature which Tulsidas occupies in Hindi. They can hardly be surpassed so far as their literary ability and poetic genius are concerned. Tulsidas stands on a *Saguna* level on the whole; but Purandardas has advanced further. I recently had opportunities of reading some of his poems which enable us to demarcate the three stages of his thought. He began with *Saguna,* later equated the *Saguna* with *Nirguna* and ultimately became a great *Yogi* and a mystic. He has written very wonderful songs about *Yogic* experiences.

In the poem- *Kanninolage nodo hariya,* See God with inner eye- by Purandardas, you find a full description of the entire *Yogic* process, and one can easily see from personal touches that Purandardas had these experiences himself. This poem is an epitome of the whole mystical life. There are other mystical poems of

Purandardas, but this will suffice for our purpose. In this poem, Purandardas, gives us an insight into his own mystic practice and achievement. It is not much known whether Purandardas himself lived the life of a great *Yogin*. But this poem tells us what great strides he had taken in the path towards realisation by means of Yoga. Let us begin, he says, by giving us the three *Isanas*- 'three desires'. Let us make a moral preparation. I am calling this poem an epitome of mystical experience, because it gives us all that is required in the beginning, the growth and the consummation of the spiritual life. 'Do not follow the desires,' he says. Now look here at his learning. He is referring to the *Upanisad; Putraisanayasca Vittaisanayasca Lokaisanayasca*, 'desire for son, for wealth and for the next world.' Rise above these three desires, make your moral preparation, is the first piece of advice that he has to give us.

Another is, *Yeve hakade mele nodi,*-'looking up without closing the eyelids'. 'Do not move your eyelids', as the *Bhagavadgita* tells you, 'look straight up and tie ... breath with breath. ' What is meant by tying breath with breath? People will come to know it, when they begin to practice. Then, he tells us to purify all the six *Cakras; 'Sodhisi'* might either mean searching them or purifying them. Whether there are six Cahnkras, or seven or nine and so on, that is not important matter. But that there are plexuses is beyond question. "Purify them and make them ready for the reception of God's power. When these *Cakras* have been purified, rise by the *Susumna*, the hollow inside the spinal cord, to the *Sahasrara* where God dwells." So here again, we have evidence from Purandardas himself as to how we should rise by the Susumna to a place at the top of the *Kundalini,* where God lives. Then you can have some vision of God. Purandardas has not given complete details, but we have here only some idea about the vision of God.

Another point in Purandardas is *Olaganninolge nodo*, 'See Him in the inner eye and by the inner eye. 'It is not by our physical eye that we are able to see God. That is what is meant by supersensuous nature of God-vision. It is not the eye of imagination, but the actual eye of inward spiritual vision. This entire topic has been discussed

by me elsewhere in my book on Hindi Mysticism. The point really is this if you see a thing and shut your eyes. If you picture that thing to yourself, it might be a piece of imagination or even hallucination. If you are honest you will say that you do not see anything at all. But when one says, 'I am looking at you and you are visible to me even internally,' then the question of 'inner eye' arises. In the case of God, a devotee can see him with the inner eye. Really we cannot distrust any of these great mystics. But there is a further point, as Kabir says. When you have been able to see God by the internal eye, open your eyes and see whether you are able to see him by the physical eye. If you can do so it would be a corroboration of the veracity of the inner vision of your eye. So the two things must go together *pari passu*, the inner vision and the outer vision. When the two support each other, then alone there is an experience of Reality.

Now look at the details of spiritual experience as well as the method of Purandardas. He tells us that you will first have a foretaste of *Anahata* sound, and then you will be able 'to drink' a large drought of it. First you will begin with some small experiences and then you will be able to get them in large proportions. And when you have this vision of God and this experience of *Anahata* sound, then what will happen? You will nod reflexively under the influence of nine kinds of *Bhakti.* They will infuse a sort of spiritual inspiration and even a physical power inside your body so that you will be able to nod reflexively. Thus your spiritual realisation will express itself in your physical attitudes and movements. Finally he tells us, as if he does not know *Narayana,* that 'God known as *Narayana* plays in the Universe! *Andajadoladutane narayananembavane.* In fact, he has known him, and he says that you will see him, filling and encompassing the whole world. Look at the word '*Andaja*' Here '*Anda*' means the *Brahmanda-Universe.* Anything born in this universe is *Andaja;* so God is present in all creatures of the world. Purandardas also tells us that 'He is visible in the orb of the sun'; *Savitrniandala-madhyavarti,* as a Sanskrit verse would put it... Finally, He will appear to you at the crest of your inner *Kundalini...* So you will see God spread out, not only on and about the sun, but in

the sun also. And you will see him likewise, 'at the crest of the *Kundalini*'. This so called *Narayana* will now be visible to you. He is the spiritual ideal of all humanity. He is the ideal and final goal of all human endeavour. That is the real meaning of the word *Narayana.* It is this spiritual ideal that you will realise for yourself, and this *Narayana,* says Purandardas, will protect and maintain you when you have realised him.

Purandardas regarded God as the Lord of Lords and renounced the wealth of the world. And God rewarded him by giving him the wealth of spirit. That treasure never diminishes by giving. It is ever increasing. Unlike other types of wealth, spiritual wealth grows by giving. Let us on this holy occasion all pray for his mercy for removing our defects and cherishing in our hearts the spiritual heritage coming from such great saints.

***

-Compiled

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।

न चाभाव्यतः शान्तिरशान्तस्य कुतः सुखम्।।

nasti buddhirayuktasya nacayuktasya bhavana

na cabhavayatah santirasantasya kutah sukham

He who has not controlled his mind and senses can have no reason; nor can such an undisciplined man think of God. The unthinking man can have no peace; and how can there be happiness for one lacking peace of mind?

The Gita-*Sankhyayoga*-2.66, Gita Press, Gorakhpur

Phone : 033

YOUTH & PHILOSOPHY

India is a young nation and the youth of today is the future of tomorrow's New India. But is this youth of today ready to face the challenges of future? Does the youth have the necessary control over his mind, thought or behavior? There is distraction everywhere. In every step of life, lay hurdles difficult to cross. It has been observed that many a times the tolerance level in youth reduces to such an extent that he commits suicide. A young life is lost too early. What could be the way out; and in what way could philosophy meet the needs of our young generation?

Philosophy means the study of proper behavior and the search for wisdom. In this distractive and materialistic world a youth finds himself unable to connect to his *inner* self. Each and every one is running *outside.* The search for happiness, peace, joy and bliss have taken the outward ride. They seek for all the above in the materialistic world but they end up frustrated and depressed. And it is here when the chain of getting addicted to drinking, smoking, etc. commences.

So is there a pathway for our youth to be guided towards the inner journey and attain bliss in their own tiny world? The answer is yes! Meditation can help the youth to be more focused and have a positive attitude towards life. We spend our entire life knowing others but how much time and energy do we give to know ourselves? Almost nothing! Today youth want to have proof of existence of God. They question the rituals and age-old practices. But most of the times parents fail to explain.

I came across an interesting conversation between a father and son. The son wanted to know if God exists and if yes why is He not visible. The father noticed the mobile in his son's hand and asked him, "Do you have WiFi?" To which the son replied, 'Yes.' "So how

do you connect your mobile to the WiFi while you can't see the WiFi?" asked the father. "Password", the son replied. Similarly to connect to God the password is MEDITATION. In today's society there are many schools of thought propagating meditation. **Samarpan Meditation** is one such ancient meditation technique which was prevalent in the Himalayas for the past 800 years. The word 'Samarpan' means 'to surrender' or 'to let go'. The meditator surrenders his past concerns and future worries to Satguru. Satguru **Shri Shivkrupananda Swamiji,** a living saint of the 21st century, is the founder of Samarpan Meditation technique.

Samarpan Meditation is a simple method which is based on 'anubhooti' (spiritual experience). It does not require the practice of any yogic postures or physical exercises. It is a path which leads to the direct individual experience of Divine Universal Energy and the commencement of 'sadhak's' (seeker's) journey towards 'moksha' (liberation). This method is now being practiced all over the world. The objective of Samarpan Meditation is to unite the whole world into one family, irrespective of one's religion, race, country or language.

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Mental Level: Meditation helps to keep your attention on the present moment and not constantly swing between past and future worries. This can lead to a happy and peaceful life. You may find yourself free from mental issues such as stress, fears, worries, guilt and depression.

Spiritual Level: By practicing meditation you may achieve a state of thoughtlessness. The mind becomes clear and settled.

Social Level: You can gain peace and joy in your life and be successful. You may enjoy financial stability and feel a sense of completeness from within yourself.

For today's youth if Meditation is made an integral part of their daily routine, he can not only have a strong mind to withstand the challenges of life but also have an aura where nothing negative can enter. One will never fall into bad company and will never get addicted to vices.

He or She can have a tiny peaceful world and enjoy the blissful life.

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By
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OBITUARY

Late Dr. Keshav Vaman Apte
Sangli
01-09-1929 — 08.01.2017

We the Board of trustees and the Editorial Board pray that may Shri. Gurudev grace the departed soul, and give the strength to the bereaved family to face the grief.

Dr. K. V. Apte was a regular contributor to this journal. He was a prolific writer, an inspiring teacher and was a scholistic personality with multilingual proficiency.

His writings were varied in nature on encompasing education, philosophy of Hinduism, Buddhism, Jainism and Epics, Bhagavad Gita and Modern Philosophy. He was a great Mystic writer.

May the departed soul attain salvation.

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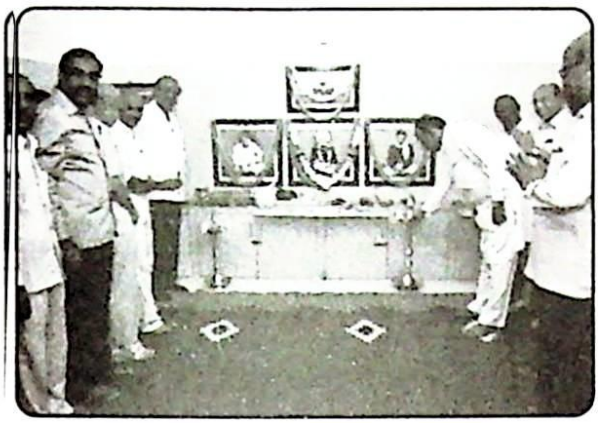

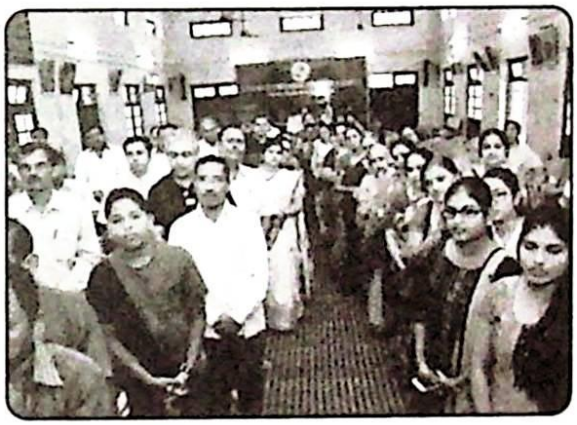

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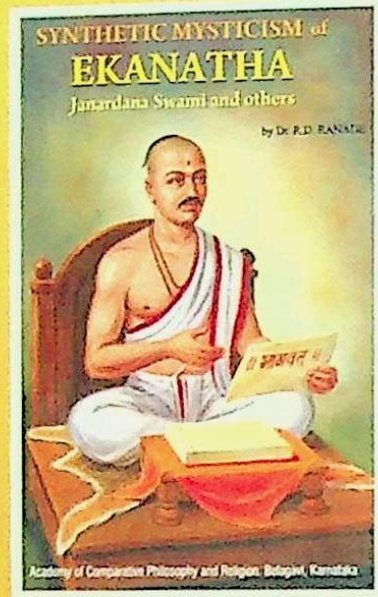

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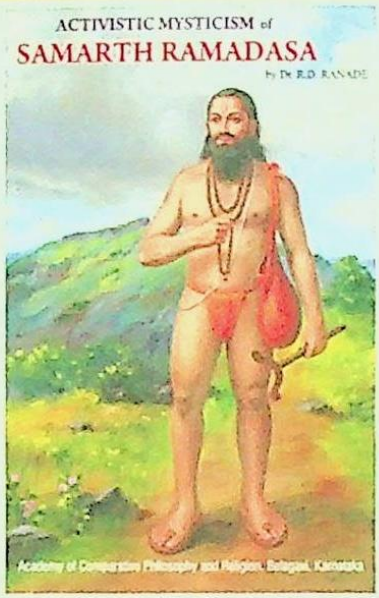

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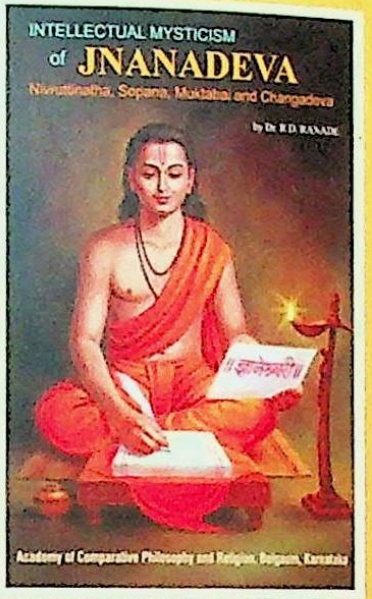

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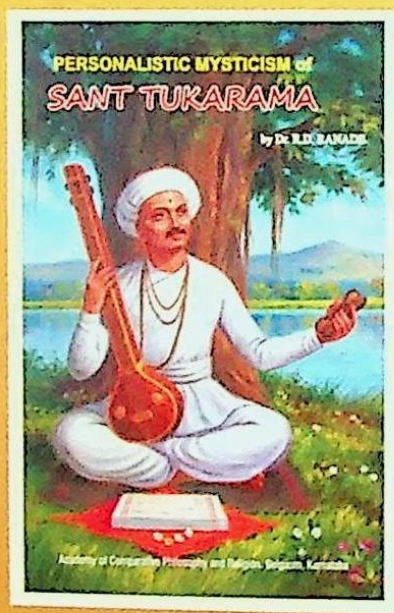

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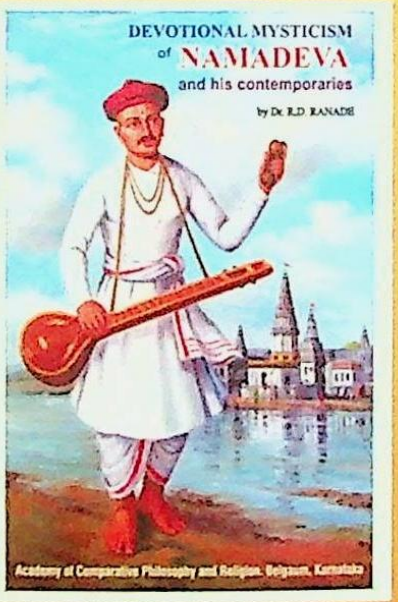

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